

The Occult Word.

With Charity For All;



With Malice Towards None.

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PATIENCE.

There is no word more important, in this day of quick development and of immediate summing up of all deeds done in the flesh, than patience. This word is the key-stone to the power and to the safety of the soul, not only of our own, but also of the souls of those who love us. Yet how few know the power for good, of perfect patience under trying circumstances, and what dreadful consequences often follow by our getting out of patience.

Let us all stop and think. Who has not got out of patience and said and done things which have pierced the very life centers of some tender soul, whom we loved, and for whom we would die to save from pain?

Much of the lack of patience is shown to children. We forget that these poor little lambs, these helpless, and often unwelcome, little things, are worlds in which we are building mansions for ourselves, either composed of precious stones and bright jewels, on which is stamped a loving, happy likeness of ourselves, or a hovel, dark and damp, in which we must dwell in sorrow and remorse until we can pay the debt, to do which the soul must pass through travail and bring forth a man or a woman of sorrow.

To speak carelessly to a child is a crime. I would here say to parents and guardians of children, that every thought, word, or look with which we greet a child is registered where we shall be obliged to read and re-read them, in a time when we shall much need courage. Woe be to the poor soul who finds no comfort in reading these never-fading pages.

My dear friends, have any of you lost a darling whose early life you might have made more sunny if you had been more patient? If so, I pity you in my soul of souls and admonish you to gird on your armor and be strong. By your gentleness and patience protect some other child, or heal its wounds if you cannot protect. Many parents feel a deep love for their children, but from some cause always hid it under a mask of severity, often treat them with contempt and sarcasm, when they address them.

They cannot enter into their little lives and see how much more sensitive a child is than a man, or how mortified the poor little being is at this disrespect: neither do the parents see the chasm they are making between themselves and the child they really love. How does he know he is beloved except by the tenderness shown him? Children often forget the treatment they receive, but all is recorded in their world of being, and will produce sweet music or dark dread toward their parents; it matters not what

their treatment may have been in after years, the impressions on the child's soul are the most permanent.

Would that I could portray on paper the real dignity of a child. Not long since a gentleman read in my presence, that the highest mission of woman was to bear children; he felt it was unjust to her; but is it not the highest? Could she be so blessed in any other way? Would to heaven all women could see what they might do and possess through motherhood. If that were possible then there would be no murder of unborn babes, and there would be no illegitimate children, for all women would stand bravely up and say: "I fear nothing, for I am to be the mother of a living being, and I shall have an opportunity of showing before him an example of courage, sweet patience, and gentleness which shall make us twin souls, through the bond of love, forever. If she would do so, all the stigma would pass away and the greatness of her motherhood would be the admiration of the world.

The soul that is born into the world uses the little babe's body as a resting place, and it serves as a magnet to hold the soul in contact with matter on this plane of existence. Do not mistake the new born spirit as a part of the parents or of either of them. The spirit comes from God, perfect to the extent of its development, but it must wait to show its full powers, until the body, the instrument, can become built up, finished and tuned to its use. The soul comes from the spirit world, and may be far more perfect than either parent, sent as an example and as a blessing. There could be no illegitimate children. There may be illegitimate fathers or mothers, but the children are always legitimate. If every one would treat these mothers with careful dignity and kindness, it would do away with much of the feticide, infanticide, or, at best, of unwelcome children.

I was present at the birth of one of those children, and in the same house was a young gentleman friend of mine, one of our brothers. He was seated on the front piazza, when a friend joined him. He said to the friend: "I do not wish to talk. I wish to be quiet and welcome this new-born soul that is about to come to earth." This was one of the world's illegitimate children, whose mother was a coarse, serving woman, a stranger to the young gentleman. She was neither good nor grateful, but she was carefully treated and cared for, and the child was like a God.

Oh, that we could learn patience in our own homes. What a dreadful mistake to show resentment for a seeming lack of respect to ourselves from our children, when a

gentle smile or a calm, quiet look of pain would be the best reply that could be made. What if we do have the power to pierce the heart of the unfortunate offender to the quick? There will surely come a time when we would heal the wound with tears from our very heart. Then why give way to weakness which will require so much strength to overcome? Let us show our emotions of love as readily as we do of disapproval. I have had the good fortune to visit a lady who has grown sons engaged in business, and they seldom come into her presence without her saying to them: "Come right here to your mother," and adding many little petting speeches. These young men would go and sit across their mother's lap and fold each other in their arms and kiss each other with great tenderness. I saw her hold one of her sons that way often, two weeks before he left her to go abroad to finish his education. They do not fear the presence of others in these little love feasts. Often the tears have gathered in my eyes at this lovely picture, a most beautiful woman and a blessed mother. She is blessed because she has the love in her nature and the grace and dignity to let her children see and feel it, setting an example for them, and for the favored guests gathered at her lovely home. I have met people who have read much philosophy and who were willing and anxious to start upon any path of self-denial or crucifixion of the body, to gain grace with Divinity, or to possess power for good; while in their homes they were selfish, impatient and cruel. Let us all begin in our own homes to practice perfect love, patience and unselfishness, and we shall find ourselves Mahatmas, and will leave a starry path behind us wherever we may go, that may lead others to peace and warm many lonely hearts.

JOSEPHINE W. CABLES.

ATTRACTION.

Action produces reaction. The light shining into darkness causes the darkness to react and become luminous; the positive impulse coming from the centre, the sun, and expressing the Will of the Creator on the material plane causes the negative power which attracts the planets, to act; it calls into existence those vibrations of the universal "Ether" of space, which we call "Gravitation;" the lifegiving rays of Light shining into organized forms produce therein that phenomenon which we call "Life;" the divine light of Reason shining within the human brain produces therein the reaction which we call "Ideation," "Reasoning" or "intellectual labor;" the divine power of Love acting within the lower elements in the constitution of animal and semi-animal

beings, produces therein that emotion which we call sexual attraction and sexual attraction may be spiritual or brutish according to the nature of the elements in which that reaction is excited. Action and reaction are the two pillars at the entrance of the temple of wisdom through which we may reach the unmanifested and absolute; they are the male and the female principles, represented by the Cross; the creative and the formative powers; the positive and negative elements.

The centre from which emanates the positive power of love is the fire of Divinity, a spark of which is present in every being, in either a dormant or active condition. In proportion as this spark is developed, is such a being enabled to exercise love. In the lower forms in which the love principle has not awakened to consciousness, only the attraction is manifest; they cannot exercise any positive love; they follow the negative law of attraction. A stone, not being endowed with conscious Will, if dropped from a height is attracted to the earth and falls; a lark loving the upper air and being conscious of its power to rise, overcomes the attraction and rises up, singing a glad song of freedom, the song of victory over the attraction of matter. Beings belonging to a low animal state, especially "Elementals" occupying a human form, such as we meet every day in the street, do not love; they merely follow their sexual attraction and cohabit together. When that desire is gratified and the love by which they are acted upon neutralized and annihilated by the act that follows the attraction; the love and the attraction ceases; then follows indifference if not repulsion and disgust. This is the cause of so many unfortunate "marriages;" for such unions although recognized by human law are not sanctioned by the law of that God who is Love and the Law itself; they are merely the outgrowth of the blindly acting forces of nature which produce sexual attraction and which are themselves merely the reflex, the reaction of the divine light of love shining in the universal realm of nature.

As the divine spark of love awakens in the human soul man acquires the capability to exercise positive love and to resist the attraction, and in proportion as he learns to love he grows in power and becomes self-existent, independent and free of the attraction of material elements. In the majority of human beings at the present state of evolution love and sexual attraction seem to be of about equal power. Men and women love and are sexually attracted to each other; they marry and only too frequently marriage is the end of love, because their love is not stronger than their passive attraction; there are comparatively few who are capable to love intensely and at the same time to rise above the material attraction; there are comparatively many whose love is not stronger than their sexual attraction and when after the consummation of their desire action and reaction have neutralized each other, then will the attraction cease to exist and there will be no love or perhaps only an insignificant part of it left. A human being without love is not human, it is a mere "Elemental" in human form; for love is the foundation and essence of all human existence; there is nothing real and permanent and self-existent in man except that which is divine and that which is purely divine is Love itself. There is no real knowledge, no real power, nothing worth having, without divine love and he who possesses real love, knows the Real,

possesses the All. Man cannot exist without love; if he loves nothing else, he surely loves himself and loving himself he loves nothing. What then shall we think of those teachers who denounce love and the union of souls and of those cowardly natures who are afraid to love anything else but their own selves, for fear of losing a part of their individuality? Does not a light grow stronger, the more it shines; does the sun waste away by sending his rays through space? Does anyone by communicating his knowledge to another lose or unlearn that which he knows?

The substance of the sun does not enter the planet which the vibrations of sunlight cause to grow; no one can give his own knowledge to another, he can merely give him information and show him the way to attain knowledge himself; no one can give his love to another; he can only by the power of his love cause corresponding vibrations to act within the soul of another according to the law of induction; the more he loves, the stronger he grows in love; for it is an unalterable law in the realm of spirit, that to exercise power is to receive strength.

There is nothing more solid, inviolable and impregnable than the individual sphere of man. Nothing external can enter it, external powers can only cause that which already exists in the soul to grow and develop according to the law of induction. Spirit is a unity and self-existent, it cannot be divided into parts; the spiritual monad is a whole, it only appears to be a multiplicity in the form of its manifestations. Love is one; attraction is multifarious in its outward expressions.

The great error is in mistaking love for sexual attraction and sexual attraction for love, and this error leads to deplorable consequences.

There are no hard and strong dividing lines between the material, semi-material and spiritual elements in the constitution of man and there are no hard and strong dividing lines between the different kinds of attraction which love acting within these elements produces. It is often most difficult to distinguish between a higher or lower attraction or between attraction and love; for we love that to which we are attracted and we attract that which we love; but the great mystical sign of distinction is that love always gives and attraction seeks to receive.

Love, divine love, is self-existent, eternal independent and free. It can not be created nor can it be attracted; but it creates attraction. The sun sends his loving rays in all directions, it shines upon the head of the just and upon him who is evil; but no instrument has yet been discovered by which the sun-rays can be attracted or the sun be deprived of his rays. We can collect the rays which come to us, collect them into a focus and reflect them into another direction, but we cannot increase or multiply their number. We can cause one ray of pure white light to divide into the seven colors of the rainbow and reunite them into one, but we cannot attract anything from the sun which the sun is not willing to give. To obtain more light, we would have to rise upwards towards the sun.

Likewise it is with divine love. Love, divine and universal, shines into the whole of nature without distinction and discrimination; we cannot attract it, we cannot drag it down to us; we can only rise up to it by allowing ourselves to be attracted by it. We may collect the love we receive from the divine centre and collect it into a focus.

We may then reflect the light of our love upon any object or person we choose; we may split one ray of love-light into many colored rays and unite them again into one; but we can obtain more love only by rising up towards the divine centre of love.

The great impediment which prevents man from following the higher attraction towards the divine center of love is the attraction he feels for the low. He should not cease to love that which is below him; but he should cease to be attracted by it. There are theologians who imagine that they can strengthen their love to God by hating mankind; there are "theosophists" who imagine that they can rise higher towards the ideal by hating woman who is the representation of the ideal on the external plane. Both of these classes are sadly mistaken. The bigoted theologian and the fanatical fakir are equally in error; they do not know divine love; they are only in love with themselves.

Glorious, blessed womanhood, eternal savior of man! By making the woman existing subjectively in man, objective to him, the "fall of man" took place; the intellect became separated from the intuition; man became separated from woman and forced to find his way alone through the dark jungles where briars and thorns and poisonous reptiles abound; nor will he ever find the true path to the Light until he is redeemed by woman coming to his aid and breaking the fruit of the tree of knowledge for him.

Therefore let the true occultist love with the utmost intensity of his soul all that is truly beautiful and spiritual in woman; all that is womanly, sublime and exalted in nature; let his soul expand and unfold in the warm sunshine of pure woman's love; let him concentrate the light which he receives and reflect it back upon all beings; but let him beware of the material attraction of form.

It is sweet to be loved and to be attracted; nor is there any reason why those who do not desire to enter the higher life, and one contented to accomplish nothing more in the world, than to be born, to marry and die, should not follow the natural law of attraction. All must at a certain state of their evolution follow that law; for no one can jump from an unnatural state into a supernatural one without first becoming natural. If he attempts to do so, he becomes anti-natural, not a man; but a devil; but those who are ripe for gaining a higher experience and desire to enter into the sanctuary of immortality, must become free. They must be like a sun that sends his loving rays of light full of intense heat upwards and downwards and in all directions, but is attracted by nothing except the grand central Sun, the emblem of the universal Creator.

FRANZ HARTMANN.

PERSONAL.

Anna B. Newman, of Boston (office, 94 Boylston street), has gone to Park Avenue hotel, New York City, and will remain there till Christmas. Miss Mary E. Robbins, of Watkins, has also located in New York City, at 467 Fifth avenue, with Miss Jennie Waite. These ladies treated Mrs. Cables during a very severe attack of typhoid fever. Their kindness, patience and loving sympathy calls forth the gratitude of all her friends. We gladly recommend these estimable and intelligent ladies to all who desire to investigate, or to be treated by the mind cure.

THE HIGHER LAW.

Jehovah commands: "Be ye perfect, even as your Father which is in Heaven is perfect."

If in man abided not the power and substance wherewith to re-create himself, God never would have commanded him so to do.

What then is the mode of procedure? Is it in vaguely, ignorantly desiring, awaiting, hoping? Truly, these are "states of mind," and our teachers enjoin us to live in them. What, then, is a "state of mind?" A formulating of thought. If one is in perplexity of situation one thinks upon the object of the condition that is; one practices concentration of thought. What is to concentrate thought? Is it merely an empty expression? certainly not; it is a substantial act, a process by which a force is made practical.

Now, to desire a thing is to aspire toward it, if it be something preferable to our present state of being. To aspire is to be active in one direction. Man cannot aspire in two directions at one and the same time. In aspiring, then, we strain above our ordinary selves, always to a higher object of life. Naturally the entire physical being is up-drawn; muscles, eyebrows, hands, heart. The process of true aspiration involves the nervous energy of an uplifted body. There is an actual, unseen substance forced upward, or from the planet, during true prayer.

Why, then, do we find apparently devout aspirants upon their knees with brows and hands in the dust? It is not in such an attitude that the substance of thought levitates Godward. This position is the external expression of humility, the state which precedes all true aspiration. It is relaxation of the molecular body, the relinquishment of self that a higher object may be sensed. The human soul is sighting its creator.

To remain in a state of relaxed muscles, to continue prone in the dust, cannot mean that the force sought is achieved. Aspiration must proceed with its work. As thought concentration intensifies, the physical is forgotten; the psychic substance, which acts in duality with the physical molecules, accomplishes its revolutionary work with increased velocity. The body grows tense. The weak knees stiffen, brows uplift and hands are raised toward heaven. God alone remembered, the aspirant finds himself standing upright, the soul (or psychic substance) master of the physical.

In extreme cases of beatific aspiration the soul of man has left the body, drawn Godward by the irresistible aurac attraction of the spirit; in like cases here the angels come into direct contact with the substance of man's soul; at such times are petitions ever heard and directly answered. For there is a commingling of the psychic emanations with the aurac force, which vibrates toward the sphere of the individual worshipper.

To pray is a scientific proceeding. The body, being the basic force, must be placed in its proper position; the duality of mind and matter follow, as a natural result, when self is forgotten. Psychic action ensues with sequence of aspirational ideas. It is all a growth upward. Swift revolution of the atomic substance, emanating from the body, increases toward the aura, beyond the cir-

cumference of the psychic matter. Man comes thus in direct, vibrating contact with heat and its efflux light—the realm of the creator.

Do we pray for a specific result? So-called "space" is alive with chemicalized matter, the substance of thought (psychic atoms), ceaseless in action, drawn hither and thither according to the law of chemical affinity. Such as may affinitize with the thought of the aspirant are instantly attracted to his psychic atmosphere. Power to create a result is redoubled, vibratory force increases, and upon its swift wave the petitioning soul projects its atomic substance directly into conjunction with the all-creative power. With God, to will is to do. If man comes into contact with the aurac force he develops the faculty to accomplish also.

Men cannot chemically affinitize with God's aura save through the immutable law of natural attraction, whereby perfect harmony of atomic action exists in the proceeding of universal substance.

Herein, then, is man's wondrous power to re-create himself—through the affinity of atomic matter, of which the soul is master. As the bee bears the fructifying pollen from flower to flower, so man's psychic substance flies through the planetary realms, gathering and diffusing for new growth and improved flower and fruitage.

Granted all the conditions for demanding the result of aspiration, what follows? Assured thought as to the response. This is seldom a subject for analysis. We will notice that what we pray for we seldom look for after the exalted state is succeeded by a more everyday mood.

Continuance of aspirational expectation would find us looking, literally, to the right and to the left, knowing that the result was inevitable. The true prayer believer watches for the signs, as the prophets of old watched for the celestial messengers. Every little circumstance of life is potent with significance; he is not daunted at what seems adverse to his desire, he simply has confidence, through God, in his own power to create circumstance. As he lives in a physical world he expects external response to his petition; at the same time his psychic (or soul body) has already entered into the condition of that asked for, for it must first inherit possession through its own projected existence as a creator. Man cannot create psychic or thought combinations (projectors of circumstances) save through psychic substance, acting through psychic laws, and these are exactly the reverse to the physical. For instance: the physical acted upon by the law of gravity must remain fixed to earth; it cannot cross seas without ships, nor fly without wings; the psychic (which is as real in substance) acts by the opposite law of levitation and can project itself where it will, always provided it can make active enough its secondary law of repulsion to the physical. Thus ever attached to the body while life (so-called) lasts, it can project its atoms, in conjunction with its affinities of substance, wherever they may be—in the air, in the bodies of people, in earth and sea.

Through its will force (or desire) this psychic matter seeks the material wherewith to create and accomplish its design. The higher its motive the more magnificent the result; the more angelic its mission, the more far moving its atomic projection.

Man prays for a new combination of circumstances. It is done. The psychic

creator of man's nature, knowing neither time nor space, like winged Ariel, has traversed this planet's environment. Who knoweth the infinite way of the soul-artisan? He may gather from one soul to bear to another. New combinations of thought are created in individuals. Ideas are born. Desires and circumstances follow, and a prayer is answered. Can we thus send forth psychic projections to persons in order to enforce a result? We have the power of re-creating thought, to be followed by external expression when we act in conjunction with the aura of God. When we truly aspire we are in scientific action with Him. His law is re-creation. In harmony with Him we are "made like unto Him."

Now that, through the evolutionary process of physical matter (which involves the "law of righteousness," which is purity), the people of this planet are becoming rapidly sublimated, the action of their psychic substance is an intended revelation. We know that in such bodies the natural physical processes are reversed; they need to know neither time nor distance; ordinary ties of life are rapidly giving way to the real bonds of soul-affection; the angels and devils are entering into sublimated or degraded earth forms to perform their mission in this, the "fulness of time." The planet is undergoing a swift, sure, psychic change, varying in its different grades of matter. We are taking our places according to the beautiful law of God's fitness.

The Christ appeareth. To live upon this planet with the Master "a thousand years" calls for purified visible bodies in which to live. These are the psychic forms into which the "elect" are now passing, the fine molecular matter taking possession of the coarser. It is the re-birth of Psyche, finding her spirit-wings—trying them in hesitating flight.

Certain soul-embodiments are being drawn together, each having his or her work to do in this harvest time. These are they most powerful in psychic action, most ripened through Karma, the "first fruits" of the wondrous Tree of Life (the tree of re-incarnation) the oldest souls on the planet, and they who are His.

Man is becoming daily satisfied of his immortality and certain persons have had proved to them the fact of physiological endurance upon this earth. The psychic matter, in such cases, has taken possession of the grosser physical. As in the appearance of the Master, after his resurrection, they still are "flesh and bones," but the law of existence is reversed.

Psychic action existed, but this planet has not always been the scene of its lawful operation.

Man knows now that he may ride upon the cloud, and speak in the storm, hide himself in the bowels of the earth and bloom in the heart of the delicate flower. He is omnipresent, for he is thought. To become a psychic body is to eliminate the grossness of the physical, to become familiar with the laws of chemical organization, to aspire Godward. For such is no death. The righteous soul hath overcome the "law of sin and death."

MARIE LE BARON.

THE OCCULT WORD.

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BY MRS. JOSEPHINE W. CABLES.

A new commandment I give unto you; That ye
love one another.—JOHN xiii. 34.

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HOW SHOULD WE LIVE?

This is a question that must be answered by every one that takes the least thought for the morrow, and as it is answered the inquirer's life will be. If a worldly-minded person, one who has no faith except in the present and who doubts all knowledge relative to the future, was asked this question he would no doubt answer: "We should so live as to keep our bodies in a good, healthy condition, that we may enjoy life as we find it, that the future, if there be any, can take care of itself; that we are not responsible for our arrival here on earth, and have but a limited control, if any, over the time or manner of our departure. We do not know from whence we came or whither we go; all we do know is that we are here." A spiritually-minded person, one that believes that there is a future life and that this mortal existence is but a preparatory period, would say: "We must so live as to merit a peaceful eternal life."

The question is still before us. Can there be an answer to it that will be true, and still appear so to both these classes, who have opposite aims in view? Yes, I think so; but we must first establish several propositions before a conclusion can be reached.

Reincarnation has been thought to be impossible, or at any rate improbable, chiefly because the opponents do not want to come back to the earth and because they do not remember any former life. Our wishes will not alter facts nor will the lack of memory be a bar to the action of a law. Very many are willing to grant that the future life is a step up in the ladder of development, and that after leaving this earth they will go to other worlds where they will have better opportunities to progress, and then again forward to other more advanced worlds for further progress, and thus continue for untold ages. Very well, this may be so, but if it is so, is not the previous steps before reaching this earth also implied? they must be, unless the earth is the beginning of all development.

Let us hold, for the present, until we have more light, that it is probable that the men of to-day lived before, whether it was on this earth or not, it does not matter; that is a question of detail and would require an investigation of each individual case. Some may have lived here, some may have come from other planets, some may be in the form of man for the first time, some may have stepped up from the animal plane gradually, some may have made the distance by a leap, some may have consciously willed to return for a purpose, some may have been sent to accomplish certain work. Be these conditions as they may, all imply a former life, and a former life would infer a future life, while a belief in a future life carries with it as a logical deduction a belief in a former life.

Then, in addition, we must grant that there is a God. I do not clearly understand how anyone can conceive, of all that exist, coming into form without a creator. God means good, and he has created nothing but good.

I like the name "THE ALL-FATHER" better than the word God, when the Supreme Being or First Cause is meant. The All-Father is so very expressive. First it means the father or parent, or creator of all things. Then it implies the fatherly care, love, protection, mercy and justice which a father exercises towards his own children. It implies that there is some power wiser and greater than any of his offspring—a source on whom they can lean and at whose feet all their troubles and burdens can be left.

Many object to the idea of a personal God. But as we can not with finite minds conceive of the Unknown, the Void, the Unknowable, no more than we can of eternity, it matters not what form the idea takes in order to convey to our minds a something vast and powerful enough to have formed all that is formed and to have made the material, the life and the spirit, which to a greater or lesser degree enter into all that is. The picture in the mind of a father, the creator, the preserver and the governor of all, is more tangible than the conception of a universal spirit "without form and void," the "All and the Nothing," as Jacob Boehm would express it.

The world clamors for a name. Oh, give us a name and we are satisfied! it cries. The name is given. Oh, what a prize we have! We have now something that the heathen and pagans have not. We will be generous and give them of our wisdom. So we take the name in one hand and the sword in the other and go to convert and bless (?)

Many believe in Brahm and laugh at God. Many believe in God and sneer at the believers in Brahm. Yet in essence the idea is the same. There is but one God and father of all. If Brahm suits you best, call him so. If Zeus, call him Zeus. If First Great Cause, then let him be so named.

It seems to me that perfect justice is perfect love and perfect mercy combined. If "All that's mine will come to me," then we have our reward full and complete.

Is there then no evil that requires punishment in opposition to the good that brings its rewards? Yes and no. The All-Father is just. What we call evil is divisible into two classes—that which comes to us as a punishment or recoil, and that which comes to us as a purifier—"undeveloped good."

We are all sowers of seed, wheat or tares, wheat and tares, and so will the harvest be; we shall reap what we have sown. Does the All-Father punish his children? No; they punish themselves. They learn by experience, however, that fire burns. Do the innocent suffer? No; unless it is a birth to higher things; a painful passage from the dark into the light.

Then what is the pain, sorrow, sickness and distress we see all around us, that torture the children of men? Is it not their harvest? They have sown in this, and in previous lives, causes that have ripened into effects. These effects are their just dues and should lead them to higher and better things, for when they realize that all the pain and suffering they cause others will come back to them in kind, then they will be more loving and merciful. How, then, should we live? Live

so as not to injure any of our Father's children in thought, word or deed; be loving, kind, merciful and just to them, and nothing but love, kindness, mercy and justice can come to us. There is no power in the universe that can harm those that love their neighbors as themselves. W. F. ALDRICH.

The OCCULT WORD was, we believe, the first of its kind published in America. This issue completes the third volume. The first number was issued in April, 1884. There have been many causes which tend to prevent the regular appearance of the paper; the chief among them has been the inability of Mrs. Cables to write at any stated time, because of her physical condition. The delay in the appearance of this issue is solely due to this cause.

With the new volume we will institute a change in regard to the price of single copies and of yearly subscriptions. We have adopted a most simple plan, which we trust will recommend itself to all our friends. We will hereafter make the issue ENTIRELY FREE. This will give us liberty to get out papers "when the spirit moveth us," and to await its coming. There are some who are deeply interested in Indian Theosophy, and would expect the OCCULT WORD to be devoted to its promulgation. Other of our friends are absorbed in "Christian Science," others in "Christian Theosophy," others in investigating phenomena, and others cling with affection to the beliefs of their fathers. We respect the opinions of all, and know that much good to the world can come from earnest workers; all roads that lead us towards charity and brotherly love are roads to higher spiritual development. We wish to be free to follow one or all of these paths, and by making the paper without money and without price, none, surely, can object or misunderstand.

LOOK WITHIN!

There are many publications now a-days which treat of unknown forces under different names. Nearly all have concluded that man, in order to develop to an understanding of higher things—now hidden even from the wise—must look WITHIN for the true light. If we go to those who claim to know and ask them about the mysteries of being, about man's origin and destiny, they tell us, "Know ye not that the kingdom of heaven is within you?" And they also tell us we must develop the inner man before we can understand or appreciate their wisdom.

After searching and striving with many who claimed that they know, I have concluded that there may be a misunderstanding of terms. Many disagree for want of a proper nomenclature.

Those that take the command "look within" literally are given to yoga or the practice of posturing and concentration of thought, by fixing the whole attention on some part of their body, such as the tip of their nose or their navel.

It seems that this practice produces results opposite to those desired. In lieu of the student becoming an adept, a master knowing and controlling all things, the chances are very much in favor of his becoming a

medium of low or elemental forces. The concentration of thought upon the animal body is debasing the spiritual. We cannot drag the spiritual down, but we can try with the certain result of straining the silver cord of connection between the animal and the higher self, causing this cord to break if the practice is long continued:

The fixing of the attention on the physical plane make the student negative to higher influences. It is only a question of time when the gross physical or grosser sub-human forces will possess the house left vacant or unguarded by the master who is shut up in the top end of his nose.

The partial knowledge of astronomy that we have, teaches us that the sun is the center of the solar system, and that the sun itself is but one of a mighty host of princes who are with their attendants moving around the throne of the Great Central Sun—the King, Lord and Master of the physical universe. As matter and spirit are the same except in degree of activity it follows as we go nearer to the center of the universe we encounter matter in a more active and consequently higher form of manifestation. What we know here as heat and cold would change to electricity and magnetism and further towards the center into thought, mind stuff or astral light, and still further into the divine love and wisdom which are the aura of God.

When, therefore, we are directed to look within, is not the true meaning to look to the more perfect, the higher, TOWARDS THE CENTER of all life, love and wisdom in the universe? Can we become more Godlike, more like our Father in heaven, by looking within our own bodies, those shells made up of all that is gross? Do we wish to become fixed to the earth plane for the sake of a development which at best brings unhappiness and regrets? Shall we turn our backs to the source of light, away from the center and expect to be illuminated? Let us strive to fix our thoughts on unselfishness and charity instead of on our nose and navel, and the human family will receive with us, more light than can be obtained by all our strivings for animal development. B. W.

MENTAL HEALING A SCIENCE AND AN ART.

As a brief definition of Science we may say that it is a knowledge of facts and forces. What is Art, then, but the intellectual, manual and mental power to control such forces for the highest benefit of manhood? Science is the embodiment of intellectual discourse, and art is the archangel of the power of the Most High; art is a way of thinking which puts theory into practice for the world's permanent good. The great eternal harmonious heart of Nature and of Nature's God is incessantly with the almighty energy of omnipotent principles. Sweetly bloom the splendid truths and immortal beauties of the Infinite. They come gracefully out from their invisible sanctuary and shine steadily and lovingly into the gloomy abyss of ignorance. If science is the glory of mind, then art is its crown of immortality. When our minds have grown to a full comprehension of a truth either in physical or mental science we say of a thing or an idea, "that is a fact, that is a truth," and although we may travel forty years in the wilderness of theory and speculation, although we may have come within sight of the Promised Land, like the

Israelites of old, if we have only passed over the ground and ascertained the facts of the journey we shall have to retraverse, or reverse our contemplations in quest of the countless treasures which lie within the borders of our ideal land. Many who have been led by science alone are beginning in this age of discovery to retrace their steps and to understand the true art of living. Let us remember the difference between art and science—the latter is the embodiment of intellectual discoveries, the former is the High Archangel, "that charity which thinketh no evil." When we arrive at this goal of scientific knowledge and this life of divine art, no matter what path we have pursued, we shall all of us come into the Academy of Right Thinking because we have taken lessons at the feet of scientific truths. A diadem of common sense will then be placed on our brows, and the banner over us will be, "Love and Wisdom."

The name of our institution will be Science and Art; right thinking, right living.

Mental healing is the art of dominating the lower faculties of mind with the highest attitudes of being. The splendid truth that man is literally "given dominion over all the earth" by right of his magnificent thinking powers, stands forth in this science as it has never appeared before. It matters not how long we have recognized this truth, the time has now come to put it in practice—to acquire the art of right living through what has been discovered as the right way of thinking. It is a self-evident fact that human beings, as well as everything beneath them, receive vitality and power from the one source of life, and since this supreme source contains all things and is that upon which we depend for existence, is it not well to make ourselves the highest possible expression of it? We possess, on the side of harmony and truth, attributes which we cannot exist without—life, justice, love, happiness and health. We also manifest in our lives, disease, sorrow, blighting doubts and fear, which add nothing at all necessary to existence, and are only made apparent because of ignorance. We have not recognized enough of our royal inheritance, which we are taught to appropriate in this glad way of thinking. To hunger and thirst after righteousness (right thinking) is the first requisite for entering the Hall of Learning. He who earnestly seeks shall find; to him who knocks it shall be opened. MARY E. ROBBINS.
467 Fifth Ave., New York.

AFTERWARDS.

Did you ever go into a desolate home and watch the auctioneer and his men dispose of the household effects? Have you ever inhaled the dust of carpets that curious buyers drag from the floor to inspect both sides, that not a flaw may escape their sharp eyes? Have you ever sat amid the dethroned household goods and listened with interior ears to their plaint? They seem to say "our glory has departed, our reign is over and behold we are to be scattered to the ends of the earth. In other homes and beside other firesides we are to be and to forget the joys and sorrows we have shared here. To sit amid other surroundings and to form new associations." There is no scene that speaks more eloquently of the ruined hopes and fleeting life of man, than this home breaking the place where his heart turned, his affec-

tions center, the shrine where wife and children were sheltered tenderly from outside ill, where the best of his earth life was spent, where each article bears the history of his life struggle to surround his loved ones with all that is right and fair. That vase, which yon red faced woman holds, he gave his wife filled with white roses. It was when his child was born, and the dainty crib that has just sold for a song was the resting place of his first-born, around which so many hopes centered and so many visions hung. The little clock that rings out so cherrily, rung just so a few weeks ago when the tearful watchers gathered around the black bier and bade farewell to the soulless clay of the departed husband. Some one bids three dollars for that Swiss carving. It was bought long ago by the blue lake Constance, and the sunlight of that happy day seems to have found an abiding place in the quaintly carved figures and flowers. The piano, that came with the bride to take up its place in her new-made home and to respond to the touch of fingers which were only beginning to touch life's keys, now sell for a sum that adds but little to the widow's slender store and her heart yearns, oh, so eagerly, for the sound of its voice that to her is forever more still. The people come and go, for the red flag waves in the spring sunlight, and seems to say "come and see; here is food for the thoughtful, lessons for the thoughtless. That large leather arm-chair! It was "his," and how often have the children played hide-and-seek around it and the tender father, who now can only watch over them from above, but it must go. There are creditors to be satisfied and "his" name must be fair among men. Let all go—silver that kind friends gave on that wedding morning, the linen that a loving mother's fingers washed, with curiously interlaced initials, the china that came across the sea to grace that oaken board around which so many happy family gatherings have been held. Let all go. The widow and orphans must begin life anew, and let all vestiges of better days pass away. Oh! do not sell that Mr. Auctioneer. Cling to it mother. It is your childrens'—their father's portrait. "I have thirty-five, who will give me thirty-six—thirty-six and a half, and a half. Have I thirty-seven?" rung out in the staccato voice of the auctioneer, who had assumed a colossus of Rhodes attitude upon an inlaid table, which brings back memories of Rome in the happy long ago. "An elegant Venetian mirror, ladies and gentlemen. Why it is worth its weight. You could not buy it for four times what you bid." On its shining surface memory repaints the shifting panorama of moonlit lagoon, palace and passing grandola and its jeweled frame seems to sing in colors the soft, low refrain that lingers still in the widow's heart. "Rugs—a lot of Persian rugs, genuine Persian rugs. What am I offered? Ten dollars? Thanks." The haggling goes on, enlivened by the caustic witticisms of the keen faced, bright eyed man who has the depths of the widow's purse in his keeping. Pictures, bits of precious bric-a-brac, around which there is woven a heart's history, are sold. The buyers are all talking at once, and the din becomes unsupportable. One person has a house to furnish and buys indiscriminately. She stands like a huge spider guarding her ill-assorted splendors. To her the idea of a home is a house filled with the drift-wood of homes that may be had cheap. In her house the atmospheres of many will mingle, and

on every chair and table the tragedy of a broken heart will be written, and from the folds of these silken draperies there will exhale the perfume of departed joys. It is like building a house from the ruins of many homes, and there is a lack of harmony from foundation beam to ridge-pole. "The home is where the heart is," and how many hearts will go out to the house where the auctioneer's hammer sent their treasures? To enter a house that is the harborage for the drifting wrecks of many homes is one of the saddest things in life, for the heart-breaks of women and men, and the tears of children, are there as well. There is a certain want of relationship that grates upon one in such a house. The massive fire brasses make the fire-place shrink into insignificance. That rosewood desk never before consorted with that gaudily ribboned willow chair. That white and gold framed mirror came from the rose-lined nest of a fair, frail woman to take its place over that ancient mahogany bible stand. Truly "there is an eternal fitness in all things." But the auctioneer has struck a new chord and rings the changes of his flippant fancies upon the kitchen table. The sale goes on, and from garret to cellar the house has been thrown open to the prying eyes, and now the last article has been sold. It is high noon, and from his perch on the dining-room mantel the limber-tongued auctioneer sings out: "It is lunch time, and none but buyers may remain. There are human harpies who haunt wrecked homes as well as graveyards.

JESSAMONDE E. CLARKE.

LINES ON A SKELETON.

Behold this ruin! 'Twas a skull
Once of ethereal spirit full,
This narrow cell was life's retreat,
This space was thought's mysterious seat.
What beauteous visions filled this spot,
What dreams of pleasure long forgot!
Nor hope, nor love, nor joy, nor fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But, start not at the dismal void—
If social life that eye employed;
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and suns are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue:
If falsehood's honey it disdained,
And where it could not praise was chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke;
This silent tongue shall plead for thee
When time unveils eternity.

Say, did those fingers delve the mine?
Or with its envied rubies shine?
To hew the rock or wear the gem,
Can little now avail to them.
But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer mead shall claim
Than all that wait on wealth or fame.
Avails it whether bare or shod,
These feet the paths of duty trod?
If from the bower of ease they fled,
To seek affliction's humble shed;
If grandeur's guilty bribe they spurned,
And home to virtue's cot returned,
Where feet with angels' wings shall vie
And tread the palace of the sky. ANON.

OUR BOOK TABLE.

We are in receipt of the November issue of *Harmony*, published by M. E. Cramer, 324 17th, street, San Francisco, Cal., and F. E. Foote, Melbourne, Australia. The terms are one dollar per year, 15 cents for a single copy. The magazine is devoted to Philosophy, Science of Spirit, Metaphysics and the Christ Method of Healing. The intentions of the editors are, as stated by them:

To teach that God is infinite and ever present, and that there is no other Power.

To teach that there is but One Life and but One Mind.

To teach that Knowledge and Faith is Wholeness, Health and Happiness. That Truth is Religion, and that Religion or Truth frees us from all error and sorrow.

To teach that Matter has no power over Spirit or Divine Mind.

To supply a simple method by which to come into a full realization of Truth, and the Christ method of healing.

To supply to students and practitioners of Spiritual Science information and practical lessons on Treating and Healing.

To expand individual Thought universally. To bring about a Unity of Thought and Effort. To bring about a correct use of Terms.

To apply to all "problems of Life" a simple method of interpretation.

To review publications of value to students, and supply interesting information on all Religious Subjects.

The *Christian Metaphysician* for November is before us. The following are the titles of the principal articles: "The First Sabbath in Capernaum," "Denial," "Faith," "Baptism of Silence," "What is God," "Brotherly Love," "Grace," "Her Birthday Gift," "Hidden in Thee," and Editorials. The following announcement also appears:

The Christian Metaphysician has been changed from a quarterly to a bi-monthly. Its purpose remains unchanged.

This magazine is designed, not alone for metaphysicians, or for professional healers, but for the general reader, and especially for Christians who would know something of metaphysical or Christian healing. It is expected that it will be welcome and regular visitor in hundreds of Christian homes. Its mission is to preach the gospel and heal the sick. Its management will harmonize with its descriptive title, "The Christian Metaphysician: A Guide to Health and Happiness." Editorially, it will present the truth as seen by us in "Christian Metaphysics," "with malice toward none and charity for all."

Its pages will be open to record any idea or plan which tends to lessen the friction or increase the harmony of human living.

Clergymen, who heal and preach, will give their experience and convictions. Representative writers from every phase or school of mental and Christian healing will be contributors. Facts will be collected showing the power of right thought and spiritual understanding, proving that "health is teachable."

Recognized leaders of metaphysical thought will speak through *The Christian Metaphysician*. The fresh thoughts of rising writers will be welcomed. One leading aim will be to show the harmony of genuine metaphysics and pure Christianity. We solicit the support of all who seek health and truth. Price 50 cents per year. Geo. B. Charles, Editor. Room 37, Central Music Hall, Chicago, Ill.

Fraternity; a Romance in Mac Millan's Summer Reading Library, is a simple and pretty story. The scene is laid in Wales. Different social phases of the life there are graphically depicted. There is nothing occult in the book, and stress is laid on Fraternity as opposed to Socialism.

EXTRACTS FROM LETTERS.

DEAR MRS. CABLES:

I wish to express my hearty sympathy for our sister who wishes opinions and suggestions regarding "the second coming of Christ." I have been a constant student of Occult problems for many years, and I hope my conclusions may be consoling to those in doubt. We must take warning from the story, that as the serpent beguiled Eve through his subtlety, in like manner we also are in danger of being deceived through the simplicity that is in Christ's coming. My simple answer as to what constitutes the return of the world's Savior, is the establishment of the true mother spirit in both sexes. Man and woman in a perfected state need but one spirit or disposition. Many women are making the mistake that the masculine soul is the most desirable. This is only true under the influences of a very crude world, one full of wild beasts and reptiles.

We are now in a transitory stage, from the barbarous to one of an exquisite degree of social perfection, and this transition, like all births, is perilous. Eros compares this to a birth, Hermes to the completion of a tower, Jesus to a judgment, John to a wedding. This change is one of the prerequisites to bring about the divine government.

We are now passing through the stage of exclusive male government or the power of the son of man, which the early Christians were commanded to watch. Barnibus declared that the adversary had possession of the present world. The reverse of adversary is harmony, leaving nothing to grope about as our enemy.

The Savior, the son of Mary, was a primitive or undeveloped principle, perfect in itself, but too obscure to suddenly reach all people, but still was prophetic of a future complete work. The question arises, from whence came Jesus? Jesus was declared to be the son of David, for he designed, if possible, to establish the perfection in government that David sought. Solomon—or son of man—was David's ideal son, who established a liberal monarchy as the concentration of the world's love and wisdom. The record of this great event runs back to three desolate but honest women, whose history can be found in the book of Ruth. I hope you will all read this simple but touching narrative. Note especially the manner in which those wonderers were given perfect liberty, and the servants were requested to cast no reproach upon them. From this comes the patriarch David.

According to prophecy, the world would never be left without a king to rule in David's stead. This David is a never dying Christ spirit. We are now under the David stage of evolution, a purgative stage of civilization, a prerequisite to the ushering in of the true kingdom of heaven, which is to be known by its freedom from all oppression and reproach. The days of the sons of men are days of sin and anxiety, but the days of true wisdom and charity, when the reproach and ignorance shall be taken from the true mother spirit, will be the establishment of a perfect society on a true basis. It seems to me, the sooner the world produces a system of giving to all women true knowledge of her duty and mission, the sooner the lives of all will become perfect.

The perfection of the kingdom of heaven—the coming of Christ—will be accomplished when all religions and people are

united under one government. We are all at this time the sons of men because we were born under male government. Our children are not possessed by their mothers and are liable, at the command of men to be deprived of life in war or prison while the being who gave them life cannot save them.

Oh, mother spirit come
And save the world from sin;
Open wide the door
And let thy form be seen.

POWER.

All power resides in the intellect. The intellectory is the seat of Love and Wisdom. These are expressed in our truth and understanding which go forth to the world as our personal power.

The natural mind is full of fears and cupidities which make us slaves of our propriaums, and thus we fall into sins and all kinds of diseases.

The province of the soul, which is the container of life, and is the spiritual form over which the body is built, has the innate power in itself, which is an influx from the Divine Soul of the Universe, to heal all our diseases, and purge away all our sins, and make us strong, sweet and healthy, if we will let it descend into the body and redeem it. Power of every kind resides in the intellect, which has its seat in the soul, which is the receptacle of life, and is the only spiritual body, which we shall ever possess. Life belongs to God it came from Him; it returns to Him. And all our power comes from that Life. It is given to us as our power and our life, but it is His life who said *I am*, and because *I am thou art* and from hence forth shall be. Did we realize this fact that there is no power in medicine apart from His power and that the thought, purpose and hope conveyed, in the administration, were what really helped, we should use very little medicine, and very much life, which is manifested as power through the direction of the will.

The reason why one man is greater than another is, that the soul has the natural powers of the intellect, so well under control and training, that the intellectory, the seat of pure reason, love and wisdom can flow out into, all the faculties, and open up all the avenues of life. And as all souls are conscious when a great soul is present, they all rise in adoration to meet it. Which may be a conscious or unconscious acknowledgement of the greater life.

When our Lord said "Ye are the temples of the living God," He meant just what He said. All life, all power, all truth, all goodness, all love, reside in and are the Divine's, and if we are the temples where He is seen and known it implies that we should be holy, pure, chaste and sacred, and treat our bodies and the life in them with ever increasing respect. And it must needs follow that our conduct toward our fellow man will be just and true and kind, savoring justice with mercy. Temples were the cutting or sacrificing places, *temneo*, a Greek word meaning to cut, to divide and separate. What relation has that to our lives as the living temples of God?

It means just this: We are to take our lower natures in hand and train, and prune them, as we would train, plants, vines, trees, shrubs, animals or children given into our care to make them the most productive and

useful. We have to eliminate the useless, the coarse, the base, and then we have the pure, symmetrical, the rounded and full fruit of our labors.

We do not know our powers, or their avail, till some fortuitous circumstance opens the door to let them out and develop them. So grand characters spontaneously come into existence when the world is ready and is in need of them.

A kind act, a thoughtful word has opened the eyes of some darkened soul, and thus brought into existence a fragrant, beautiful flower which may never have opened except for this ray of sunshine. How many little

things have opened the avenues to power and usefulness! We each have more power than we use or know what to do with. And this over amount is called sowing wild oats. Let us learn where we can spend this surplus energy. Every one has a field of labor where his or her energy can be expended to fruitful purposes. No one but ourselves can do our work, and if left undone by us can never be finished. Our place is important, no matter how humble or obscure, and if our work is well done, and our power used, we shall be saviors to the world and redeemers. Sickness and sorrow shall pass away before our power, for we have the strength of ten when we acknowledge in all things the divine within us. The increasing ratio of ten is undefinable and our power is unknown, and consequently unlimited, and we don't know what we can do, and be. Our only way is to wait patiently on the Lord, in quiet, peaceful submission, in all things, acknowledging His power, grace, strength, health and life. By so doing we shall be able to say to the sick and sorrowing, the sinner and saint: Health and Life belong to you. Take them in His name and His power will heal and save you. W. F. ARNOLD, D. D. S.

THE LEGEND OF THE LOST WORD.

Q. What is the meaning of the masonic legend of the "lost word?"

A. This legend, as briefly stated by Dr. Mackey, in his "Symbolism of Freemasonry" (page 300), is as follows: "The mystical history of Freemasonry informs us that there once existed a word of surpassing value, and claiming a profound veneration; that this word was known to the few, and that it was at length lost, and that a temporary substitute for it was adopted."

This idea of a mystic, all-powerful "word" was an ancient and widely diffused superstition.

Just how this notion originated has not been handed down to us, either by tradition or otherwise. It, however, probably came to be entertained in the following manner: It was generally known to the *profane*—i. e., the uninitiated—that those who were admitted to the "Mysteries" were intrusted with a certain sacred word, under a most solemn pledge not to reveal it to the world; and as the scientific knowledge, also secretly imparted to those who were initiated, gave those who took the higher degrees the power to work apparent miracles, the ignorant and superstitious multitude naturally thought, and were perhaps taught to believe, that it was by the use of this "word," so sacredly concealed, that the priests were able to perform all their wonderful works. This word was, however, nothing but the "password" which went with the "sign," by which the initiated could make themselves known to

one another. This idea of an all-powerful word was very prevalent among the Jews, no doubt derived from their long stay in Egypt. The notion was that this "word" consisted of the true name of God, together with a knowledge of its proper pronunciation, and that the fortunate possessor of this knowledge became thereby clothed with supernatural power—that by the speaking of this word he could perform all sorts of miracles, and even raise the dead. According to the Cabalists, "the very heavens shook, and the angels themselves were filled with terror and astonishment when this tremendous word was pronounced."

Jewish tradition states that God himself taught Moses his true name and its correct pronunciation at the "burning bush." And they believed that Moses, being thus possessed of the "WORD," used it to perform all his miracles, and to confound and overthrow Pharaoh and his hosts. The Jews of a later date, seeking to account for the wonderful works of Christ, asserted blasphemously that he unlawfully entered the "holy of holies," and clandestinely obtained the word used by Moses, which was engraved upon the stone upon which the ark rested. The superstition in relation to a wonder-working word also prevailed among the Arabians, who say that King Solomon was in possession of this "grand omnicific word," and by its use subdued the *genii* who rebelled against God, many of whom Solomon imprisoned by the use of his magical seal, upon which the word, contained in a pentacle, was engraved. (See the "Story of the Fisherman," and other tales of the "Arabian Nights," where this legend is alluded to.)

It was from these, and other similar legends thus widely diffused among the ancient Oriental nations, that the veneration for a particular word arose, together with an earnest desire to obtain it, and a laborious search for it, by ambitious believers in its power. All the magicians, enchanters, and wonder-workers of the East, and the adepts of the West, were supposed to have, in some mysterious way, become possessed of this "word," and were known to the aspirants and students of the occult sciences (not yet so fortunate) by the name of "masters," and the "word" was called by them the "master's word." This ancient superstition seems to have left its impress on our ritual, for the "word," of which we hear so often therein, is assumed to be something more than a mere "pass-word," although we, as masons, now use the phrase "master's word" in a very different sense from that of the adepts of former times.

In former and less enlightened times the possession of the true name of God and its proper pronunciation, or some *substitute* for it *authorized by divine command*, were even supposed requisite in order to worship him aright; for it was ignorantly thought that, if God was not addressed by his own proper name, he would not attend to the call, nor even know that the prayers of his worshiper were really addressed to him, and not to Baal, Osiris, or Jupiter; or, if knowing, would indignantly reject them. In the East, to address even an earthly potentate by any other than his own proper, high and ceremonious title, was considered both irreverent and insulting. Among the Jews, however, the pronunciation of the true name was supposed to be followed by such tremendous effects that a *substitute*, for which they believed they had the divine sanction, was en-

joined. Accordingly, we find in the Old Testament that, whenever the name of God occurs, the substitute is used instead of the true name. The word substituted is generally "Adonai," or Lord, unless the name follows that word, and then "Elohim" is used; as, "Adonai Elohim," meaning, Lord God. From this long continued use of a substitute for the real word, the latter, or at least its correct pronunciation, was thought to be lost. A trace of this is found in our ritual, and, perhaps, furnishes the true reason why a substitute (as Dr. Mackey informs us in the extract we have quoted above from his "Symbolism") was adopted.

It will be of no use to trace any further the numerous superstitions and legends in relation to this fabled "grand omnific word." Dr. Mackey very justly says, in the work before mentioned, that it is "no matter what this word was, or how it was lost," for we now know that no word can be at present of any use to a mason, except to serve as a "pass-word," to prove his right to the honors and benefits of some particular masonic body or degree; and for that purpose (apart from considerations of a purely archaeological and historical nature) one word is just as good as another, so long as it is appropriate to the time and place, and has been established for that purpose, either by ancient usages or some competent authority. Much learning, however, as might be expected, together with persistent search, laborious study, and even the practice of magical arts, have been employed in past ages, and even down to within a few years, to discover the ancient wonder-working word by those who believed in its fabled power, or from a motive of historical curiosity desired to obtain it. According to some, the sacred *Tetragrammaton*, or four-lettered name of God in Hebrew, incorrectly pronounced Jehovah, was the true word. Others thought that the Hebrew word *Jah*, the Chaldaic *Bul* or *Bell*, or the Egyptian *ON* or *OM*, the Hindoo *AUM*, together with various combinations of them all, constituted the "grand omnific word." But as the possession of no one of them, nor any possible combination of them, seems to confer any miraculous powers on the possessor, neither of them can be the correct one according to ancient traditions. If there ever was actually any such thing as a "grand omnific word" (that is, all-powerful word, from *omnificus*, all-creating), it certainly remains lost to this day, and "I fear it is for ever lost," for certainly none of the words disclosed, with so much solemn ceremony, in certain masonic degrees, confer any supernatural powers on those to whom they are communicated.

* * Extract from Stellar Theology and Masonic Astronomy by Robert Hewett Brown, 32°. D. Appleton & Co., New York, 1882.

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